



VOL. XXVII. 行發日一月二年六和昭 (行發日一回一月毎) 可認物便郵種三第日八月七年八十三治明 No. 2.

## SPECIAL ARTICLES :

### The Special Agricultural Course

Yasuma Oda

### Our Christmas Guests

Miss E. Wagner

### Lungchingtsun Station

from "Korean Echoes"

### Why Charity Work in Our Hospitals?

O. R. Avison, M. D., LL. D.

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FEBRUARY, 1931.

SEOUL, KOREA.



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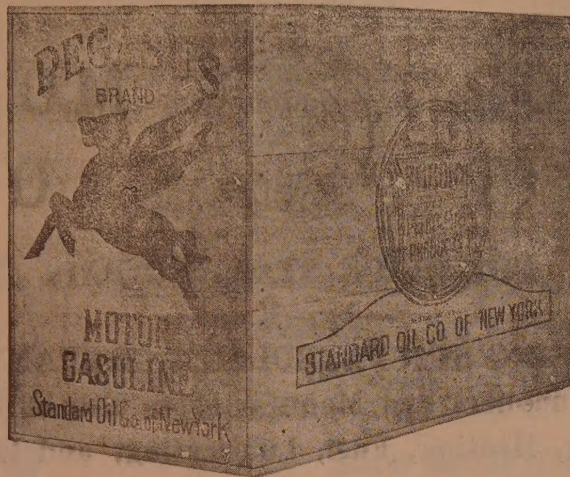
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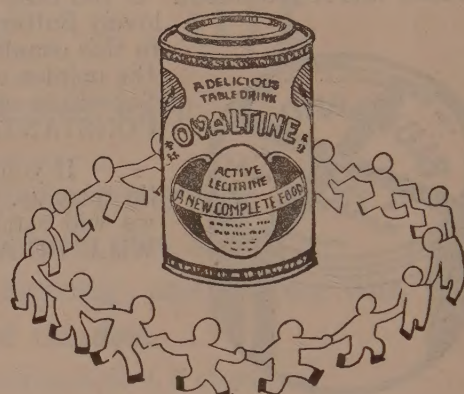
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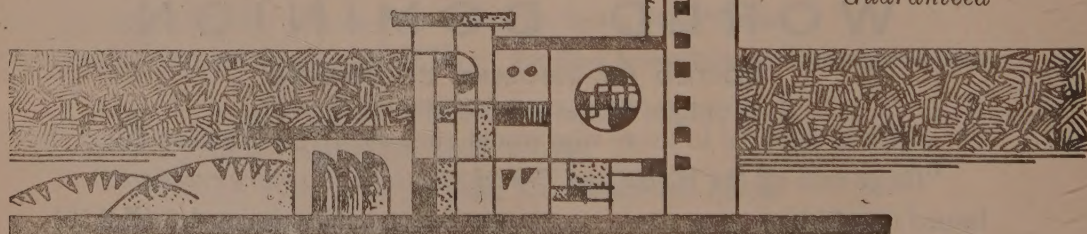
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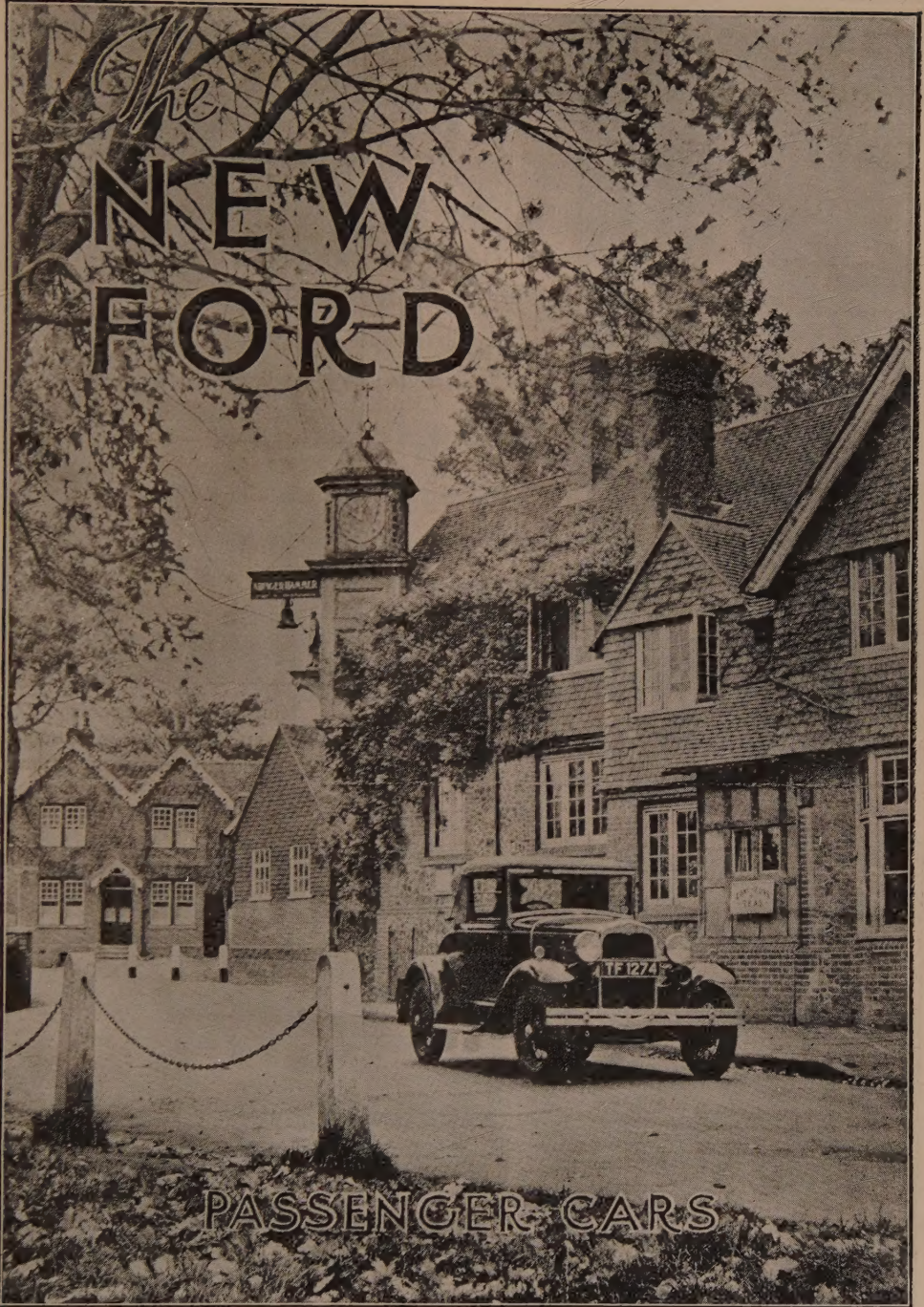
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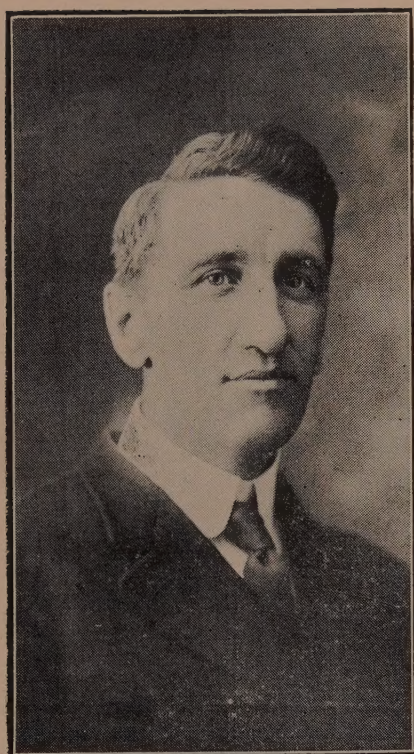
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(See page 35)



Memorial Stone erected by  
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Mr. Barker, who died in Canada.



Christmas Treat for Waifs and Strays in Seoul  
(See page 28)



# THE KOREA MISSION FIELD

## A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXVII.

FEBRUARY, 1931

No. 2

### The Special Agricultural Course of the Government-General for Graduates of Common Schools

YASUMA ODA (Section of Foreign Affairs)

(There is no question receiving more attention and thought in missionary circles in Korea at the present time than the rural problem. The following article from the pen of Mr. Y. Oda, of the Foreign Department of the Government-General, is very timely. Many are asking about the program of the Government in rural communities and will no doubt be glad to know what is being done. Some of us made a trip to the Common School mentioned in this article and were delighted with the conditions we found there, the helpful attitude of the teachers, the evident devotion of the young farmers to their teachers and advisors, and the marked advance in all lines of agriculture. *Editor.*)

**A** NEW IDEA has sprung up in Chosen lately of giving a personal supervision course in agriculture to graduates of common schools, basing its principles on the Government agricultural policy, with the object of training up industrious, inventive and self-reliant persons, who later may become leaders in their locality in working for the development of agriculture.

Such a course is attached to a local primary or common school for the benefit of graduates of the school and for those desiring such training. The class should not number more than 20 so that its supervision may be properly carried out.

#### I. Qualifications for admission.

1. Candidates must have shown fair scholarship while attending school.
2. They must be physically strong, morally sound and keen on agriculture.
3. They must come of a family of fair means and be either the eldest or the second

son.

4. Consent of their parents must be freely given.

5. It is desirable that candidates live within one ri (2 miles) of the school and that the group should be formed of boys of similar age and similar dispositions.

#### II. Period of Training.

Three years are ordinarily considered as necessary, during which the group must closely abide by the regulations. Each member of it will form his own plan of work that his independence and self-reliance may be strengthened.

#### III. Plan of Individual Supervision.

a. The student to make a study of his own family and farm and to formulate a plan of work according to his own peculiar conditions.

b. *Group Supervision.*

Gather together students having similar



characteristics in the same school or village and direct them according to their requirements.

c. *Field Work.*

Each student to make his own plan for the day, month and year and pursue it economically.

d. *Keeping Records.*

Each student to keep his own daily record as to his activity and daily accounts and of the principal events of the day, his impressions and doubts, to serve him for future reference.

e. *Public Citizenship.*

In order to give the necessary training lectures, contests, exhibitions and lessons in correspondence are given, and a circulating library for the members is provided.

f. *Relationship with other Organizations.*

Close relationship is kept with the Agricultural Association and other industrial organizations, and assistance is given by agriculture agents of the myon (township), county or province.

g. *Forming Organizations.*

The students are assisted to form an association or a guild with the object of helping each other. To induce them to realize their own responsibility, each student is required to post his membership card at the entrance to his home.

h. *Local Subsidy.*

An amount of 200 yen will be given by the province as a subsidy to the organization for the purpose of buying necessary equipment, miscellaneous and travelling expenses, home gardening, the purchase of seeds, and agricultural implements. In order to facilitate and accelerate its progress the following matters are encouraged :

#### IV. Improvement in Efficiency of Teachers.

Improvement in efficiency of teachers is more than essential that they may be the better enabled to supervise the students properly and instill in their minds an industry consciousness which will continue active in them after

graduation.

*Institute for further Training of Teachers.*

The most important factor in effective supervision is a well-trained teacher. Since 1926 various lecture courses have been held under the auspices of provincial Governments for the benefit of school principals and teachers. About 50 of them are enrolled and receive instruction from the teachers of the Agricultural School and the Agricultural experts of the Provincial Government.

*Professional Demonstration Course.*

Each summer since 1927 a summer institute has been held, mainly for giving a practical demonstration course under the supervision of experts in order to give teachers new ideas and fresh inspiration. To this end they are allowed to attend similar courses held in other parts of the country and in Japan proper. They are also encouraged to attend the Conference of Industrial Experts.

Teachers from Agricultural and Normal schools are assigned to inspect and supervise the agricultural work in schools undertaking this special course, and the principals and teachers engaged in the work are sent to Japan proper to study the conditions at up-to-date farms and agricultural continuation schools, and to make inspection tours in neighbouring provinces.

The circulating library of the Provincial Government is constantly receiving books on various industries calculated to give new knowledge in industry.

Contact is closely kept up with County and Myon Agents, with the various educational organs, Agricultural Associations, Live Stock Guilds, Forestry Protection Guilds, Financial Guilds and other associations and with men well known along these lines.

*Agricultural Education Expenses.*

It is of vital importance that the boys should own some land of their own and they should be encouraged to make this one of their aims.

Money for the purchase of arable lands and oxen is advanced them in the form of a loan to the amount of 200 yen for land (one tan of



## THE SPECIAL AGRICULTURAL COURSE

paddy field) and 30 yen for an ox through the medium of the County Agricultural Association. It is hoped that this amount may be increased in the future.

### *Practical Education for Country Boys.*

A certain number of the graduates of an Agricultural Continuation School and of the students of the Agricultural Supervision course are selected for practical training along agricultural lines and in farm management, that they may become leaders of the students in the Agricultural Supervising Course under the supervision of the principal.

### *Number of Students.*

One graduate from each of the agricultural continuation schools and one student receiving school supervision between the age of 17 to 25, the total number thus selected being 13 in 1927, 14 in 1928, 12 in 1929, the grand total at present being 39. It is planned, however, to select 45 in 1930.

The period of training is from April to October, thus taking in the entire agricultural season. An alternative plan is to divide the season into three periods, namely, April and May for the 1st period, June and July for the 2nd period, and September and October for the third period, with a class of 15 for each period.

### **V. Institutes.**

All students are required to board and room at the Provincial Seedling Station and so are under the supervision of agricultural experts day and night.

The chief attention is given to paddy and upland farming in general, horticulture, sericulture, chicken raising, live-stock, fertilizer making and its application, straw-bag making and other subsidiary industries. The subjects of theoretical study are public citizenship, morals, and subjects relating to agriculture.

In order to meet his expenses for board and room 10 yen per month is advanced to each student in addition to his travelling expenses.

The total number of this type of school in Keiki Province alone is 28 with 633 students. The results are already very promising though

the experiment has not yet been conducted long enough to show concrete results. The schools, however, are becoming very popular with the farmers because of the concrete evidence afforded by the increased yield from the same acreage. A patch of ground worked by a boy of such a school side by side with ground cultivated by his father will sometimes produce twice as much as an equal area of his father's land. This means he receives proportionately greater financial returns for the time, energy, and money invested in the work. Most country parents are eager for their children to look to agriculture as an honourable calling for them and to appreciate that there is true dignity in labour well performed. Sons of well-to-do farmers also desire to enroll in the class.

The relation between the school and home becomes still closer on account of the bringing in of a more abundant supply of food of greater variety and better quality.

### **VI. Sei-Sei-Ri Agricultural Guidance School.**

The Agricultural Guidance course was started in Keiki Province in 1927 as a measure to cope with the hard agricultural conditions and the mental attitude of the Korean toward manual labour.

The scope of guidance covers three groups: (1) graduates in general, (2) graduates in their native community, and (3) boys taking the agricultural guidance course.

For graduates in general, a monthly school magazine "Forget-Me-Not" is distributed in order to keep up their relationship with the school and to lead them spiritually and in thought. The magazine gives articles by the principal, and information concerning school activities and of the movements of alumni. Meetings of alumni are held twice a year, in spring and autumn, for the close cementing of friendly relations. Personal problems submitted by them are answered by the school faculty either direct or by correspondence.

### **VII. Local Alumni.**

1. In order to train them to become leaders of their community, first attention is given



to their *mental training*. One school appoints them as a committee for reporting on conditions in the community, such as increase or decrease in population, good and bad customs, standard of education, number of owner cultivators, part tenants, full tenants, area of cultivation, sericulture, mulberry fields, live-stock, food, community economics, its wealth or poverty, number of employees, number of men going to another community or country as hired labourers, yield of rice and upland crops, and subsidiary industries.

The graduates gather together in the school once a month to discuss various problems arising from their investigations. The investigations themselves are of vital help to them in learning methods, but of greater importance is their acquisition of precise knowledge of the existing conditions of the community in which they live.

2. *The Circulating Library* was formed in the school in commemoration of the Coronation. Books useful for their immediate needs are circulated among the members for knowledge. They are asked to attend the exercises at the school on the four grand national days, and to act as a standing committee at school field-days.

In each community lectures are given in the evening which not only the graduates but their parents, relatives, and friends are solicited to attend, and in them the spirit of cooperation is greatly emphasized. For the women, a course in subsidiary industries, child nursing and sanitation is given.

### VIII. Agricultural Guidance of Youth in General.

#### a. *Winter Agricultural Institutes.*

Thirteen-day institutes are held during the winter giving general facilities for development, while in summer five-day institutes are held for lectures and practice, and for making inspection trips to other villages and farms.

#### b. *Circulating Library as Auxiliary.*

Copies of "Grand Virtue" are circulated

among members every month.

#### c. *Lectures.*

Lectures by school teachers, provincial agricultural experts or county agents are given during one entire day once a month.

#### d. *School Teachers Visit Boys' Homes.*

The school teachers utilize their leisure on Saturday afternoon and Sunday to visit the members of their own community, and personally direct them. Each teacher visits at least one place a week, and for 1928 the records show that a total of three hundred and forty such visits was made. This is one of the most effective means of supervision because it not only acts upon the students but embraces the entire community and leads its members to consider their community status, the utilization of waste lands, sanitation, and the management of homes.

#### e. *Encouragement of Annual and Monthly Red Tag Days.*

Each member is given a list of Annual and Monthly Red Tag Days by which they are to work during the year.

#### f. *General Agricultural Programme.*

Each one is required to plan out his own programme for his year's crops.

#### g. *Competitions.*

Competitions are held for rice beds, straightness in rice planting, green and stable manure, upland crops, rice crops, utilization of sewage water, cocoons, straw bags. In November an exhibition is held of agricultural and fruit crops at which over four thousand exhibits are shown each year. Prizes are given to those showing the best exhibits. The expense for this exhibition amounts to no more than thirty yen, owing to the free service given by the members.

#### h. *Agricultural Association Reports.*

With the object of effecting improvement in agriculture, reports are issued three or four times a month.

#### i. *Distribution of Selected Seeds.*

For promoting the home agricultural industry, cooperative buying is encouraged in the purchase of rice seeds, beans, mulberry



trees, sweet potatoes, peanuts, white cabbage, Irish potatoes and sweet potato vines, while silkworm eggs are obtained from the schools where silkworm moths are reared by the students.

j. *Supply of Agricultural Implements.*

Modern agricultural implements are supplied to members.

k. *Money Saving.*

With the object of inducing members to become the owners of a tan of paddy field at the end of five years, the saving of money is much encouraged and monthly pamphlets on saving are circulated.

l. *School Mulberry Field.*

Seven hundred tsubo of rising ground belonging to the school have been converted into a mulberry field, and the crop of mulberry leaves from it is sold to members at half the ruling market price. This money is reserved for the travelling expenses of members.

m. *Inspection Trips.*

Helped by the school, the members make trips to Suigen to visit the Government Experimental Station there. They inspect each other's community and if they come across a bad piece of road they volunteer to repair it.

n. *Eggs and Cooperative Selling.*

Each community has a cooperative society, the school acting as its medium. Every five days the eggs collected are brought to the school, and shipped by it to the Keiki Do Cooperative Store in Keijo. The money obtained for them is handed to the members partly in cash and partly by cheque in order to foster thrift.

Teachers engaged in this particular work number eight, and already phenomenal progress has been made by reason of their enthusiasm for it.

The graduates of the school number 255 in all and the records show that 150 are engaging in agriculture, 41 in higher common and other advanced schools, 8 are employed as salaried men, 2 are in business, and 22 working else-

where.

IX. *Agricultural Supervising Groups.*

Boys to be so trained are selected by the school and the course is for three years. If at the end of the course a student shows himself still backward the school continues to supervise him as long as necessary. The influence exerted by the schools and its graduates on the local people is already great. It fosters the spirit of cooperation for the betterment of the villages around, in taking proper care of the wells, in improving the roads, in providing suitable places for manure, in building better stables, and in improving sanitary conditions. Especially outstanding are the changes wrought in the life of the women. Formerly spending their time in the washing of clothes and cooking they rarely left the house, but now they attend classes for the study of unmun (native script) that they may at least be able to read the magazine "Forget-me-not", and go to the field to help in the work.

X. *Sericulture and Poultry-farming.*

These sprang up as subsidiary industries and the Industrious Women's Society was organized with a membership of 13. In one year and ten months from its start it had five hundred and fifty yen in the bank while three of its members each purchased a cow out of their savings. Sweet potatoes are grown and a better breed of chickens is being raised, the eggs from which are sold through the school's cooperative society. Thus the interest of the women in raising chickens is enormously increased. The life of the people in general has changed to one of simplicity; drinking and extravagant living being given up, and their former poverty-stricken state is giving way to one of prosperity. A neighbouring village "Bo-koku Ri" (孝谷里) with four boys under guidance has been converted into an entirely new village with respect to sanitation, neatness in houses, poultry, pig, and cattle raising, fruit farming, and utilization of waste spaces. Every member of it, including women and children, is taking part in furthering this uplift in village life.



# Our Christmas Guests

MISS ELLASUE WAGNER

**I**T IS THE EVENING of Christmas Day; the last visitor has gone, the house is quiet, and this brings me the first opportunity I have had to tell you about the tree and the supper and your guests at the Hall.

Last year when I wrote to my friends about this annual event in Seoul, the beggars' Christmas supper, and how much it would mean if we had the funds to feed a hundred and to give them each something, even my fondest hopes did not meet the realization. Your response was such that . . . , but I must not get the cart before the horse in telling my story.

Several weeks before the great day I was assured that our tree and supper this year would be a real event and we began to plan accordingly. The Bible class of young men from Wun Dong Church, Miss Billingsley's class, joined their pastor, Wun Moksa, who is also the evangelist at the Mission Hall, in visiting the poor, the places where the beggars are huddled together, and giving out tickets to those who seemed most needy. We had 100 tickets made, for the room is not large and that was as many as we thought we could accommodate. Just in passing let me say that the City Mission Hall is our center for evangelistic effort in Seoul; every night, summer and winter, rain or shine, there is a service there. The Hall is in the heart of the down town section, where there is always a big crowd on the streets at night and nearly always a roomful to hear; seldom ever a service passes without decisions being made for the Lord.

I can't tell you what a joy it was to all of us when we realized that we were going to have enough money to give the guests not only what would be a royal banquet to them but also a suit of underclothing, thick and warm!

The Center, my home, is not far from the Hall and early in the afternoon I went over to

see how preparations were coming along. What was my surprise, when I got in sight of the door, to find the guests were there already, waiting patiently in front of the closed door, eager and anxious but just as quiet and orderly as could be. But oh, such sad looking creatures! It fairly made me sick to be near them; there were the bright young boys, homeless beggars, but not hardened yet, alongside the diseased and awful looking older boys; there were older men and a few women, some blind, some lame, but all in dirty rags, and dirty. Dear me, how dirty! I stood and looked at them with a feeling of the most utter helplessness; we feed them once, but what is that against so much need? Of course they did not know what was in my mind, and holding up their tickets they assured me that they were my invited guests.

But there were some there without tickets. "What about us?" they asked, and I had to tell them once again how many hundreds of homeless ones there are in Seoul and we could ask only a few for we could not feed them all. But I told the helping Sunday School boys to look after them and to see that the smallest and neediest ones were taken care of as long as there was possible room.

I'll tell you those splendid young men, the Christian boys of the S. S. class, certainly did work that afternoon and night! Some of them are college students, some are young business men, but I think this was a new experience to them and it meant a great deal to them to have a part in it. Perhaps you wonder why the guests were there so early; they were probably there much earlier than was necessary but they had been told to come early, there was a reason. Could beggar boys put on fresh clean under-suits without a bath? Of course not! I'm afraid my thought was the other way around, to feed them and give them a pretty sight of the tree and then give



## OUR CHRISTMAS GUESTS

them a nicely tied up package and send them out ; at least I had not thought it through like those young men had done. Now just how clean they got them with cold water, even though with plenty of soap, I do not know, but cleaner than at first, certainly !

When I went back at six o'clock there was the entire bunch sitting orderly and in rows, faces shining and clean, their clothes still ragged, to be sure, but so proud of their undies that they were plainly the most important and the only entire part of any costume. In fact one little fellow had on nothing else ; whether he felt the cast-off rags to be unworthy of the other or not I do not know. I had intended to find out, but in the rush he got away before I asked about it.

The room was very Christmassy with decorations and tree, and great expectation and eager interest was on each face of the young boys, yet one or two old men were half asleep from the warmth, after waiting so long on the snowy side-walk.

One of our good friends had written me, "Please feed them first !" and I felt as she did, that it was a shame to keep them there talking to them first when they were so hungry. So I told Wun Moksa about that letter, and he thought about it and then he shook his head. "No," said he, "that won't work here, because you see they are so hungry and they will eat so much that as soon as they get filled up they will go to sleep". I saw that perhaps he was right, and so we had to tell them first about the story of the Christ and what it all meant to them and to us. This part of the service was very short, however, they did look so hungry and lean !

We never know how much that sort of thing means, but when asked how many would decide to follow Jesus all except a few of the older ones held up their hands.

Now for the supper ! Big brass bowls full of the bread that is a specially prepared dish for Koreans about New Year time, served with a heavy meat ! That big bowl is full of bread and meat, too—a big meal in itself,

then besides there were cakes for each one and two oranges.

Something happened just as they commenced eating that was a near tragedy, but which turned out by God's mercy to be only a little fright and in the end was really quite funny. I wanted a flashlight picture of this scene to send to the friends at home who had made it possible ; the photographer who took the picture stood up in front and did not notice that he was right under the paper streamers and decorations on the platform. Of course they caught fire from the flash. The hall is on the second floor and the steps which lead to it are narrow and steep ; I held my breath with the thought of what it would mean if those children stamped down those narrow stairs,—and how I did pray at that moment ! Wun Moksa and those dear workers were right near, (I was at the back of the hall) and they pulled down the burning mass and trampled out the fire almost in the time it takes to tell it ; there were some slight burns on their hands but nothing serious. Then I turned to look at the kiddies ; did I fear that they would lightly leave a Christmas feast that was just set before them ? Not for a little thing like a fire ! There they sat through it all, like so many little mice, not moving from their places and not a sound ! Mr. Stokes, who was standing by me said, "Did you ever see such order and self-control ?" I NEVER did !

We had planned for one hundred, but in the end there were 117 that we must feed ! Then the boys said to me, "What about the clothes for these last seventeen ?" You see they were at the feast but without the wedding garment ! So we sent out and bought the same for them also.

That same night we were having a tree for the Educational Department, the school girls, here at the Center and I had to leave the Hall before the guests were gone, while they were still eating. There was always a catch in my throat at the thought that after a bit they would have to go out again into the cold and



snow, and I didn't want to see the end.

Oh yes, one more thing I must tell you about. At one side of the crowd, not with the beggar boys, sat eight tiny little fellows—the oldest one about ten, I should say: such a contrast to the others, for these were clean and neatly dressed, and had such a different, happy look, in place of that hang-dog, hunted look on the un-childlike faces of the others. Who were these? Well, just a year ago these, too, were among the beggar boys of our Christmas supper, but they were so young and helpless and seemed so bright and promising that the workers just couldn't turn them out on the streets to freeze, as so many of the street children did last winter in Seoul. These eight boys have been in a little home, a Christian home, and have been fed and kept by some of the Christian Koreans this year. They did it so quietly that even I didn't know about it until I saw them there last night! Oh how bright their eyes were, and what a contrast to those other poor thin things!

About ten o'clock last night, Miss Rosenberger, our nurse, was coming home and passed the Hall. When she got here she said to me, "I see that your beggar boys got their under-suits."

"How do you know that?" I asked.

"Because as I came by just now they were all outside on the side-walk putting them on!"

"O, that wasn't all of them," I answered, "that was just the last seventeen!"

"Well," said she, "it looked like a whole battalion to me!"

That night one of the young men who were helping said: "This has been my happiest Christmas. It has given me a new meaning to it and in serving these little homeless waifs I have tried to serve the Christ Jesus." I think it has meant this to all of us. I do pray that each one who had a part in it may find a deeper and a greater joy in the peace of this holy season and that the Lord may be nearer and dearer to each of you.

## The Advance of Religious Education

**A** GENERAL ADVANCE in Sunday School work and other branches of Religious Education in Korea is recorded, and this notwithstanding the absence for a part of the year of Dr. Holdcroft, the General Secretary. Throughout the past year Dr. C. A. Clark served as Acting General Secretary and he, with a staff of seven Korean full time secretaries, has been able to see good work accomplished.

*The Convention.* The most notable event of the year was the Third National Convention held in Pyengyang in October, 1929, for which there was a paid enrollment of 2,200 people and a daily attendance of fully 3,000. The open air rally on Sunday was attended by 10,000 people, and the offering taken during the Convention amounted to over ₩ 2,000.

*S. S. Institutes.* These have proved to be as popular as ever and they have been held in

most parts of Korea. The Rev. James Chung, the Associate General Secretary, taught in no less than eight of these during the year, with an enrollment of 1,483.

*D. V. B. S.* The Daily Vacation Bible Schools ran during the summer, and 459 of these schools in all parts of Korea recorded a total enrollment of 38,763. Altruism is especially prominent in these schools, for over 3,000 young people taught in them without pay. Fifteen thousand of the children attending were from non-Christian homes, which shows what a wonderful evangelistic agency these schools may become.

*Magazines.* At present the Korea Sunday School Association is interested in three monthly magazines. The "Sunday School Magazine" has changed its name to that of "Religious Education," and has become more of a cultural publication. The "Sunday School



News" was enlarged so as to include lesson leaves for the children, while the "Children's Magazine" has been reorganized throughout. The Christian Literature Society now assumes half responsibility for this magazine and the subject matter and form of it have been improved in every respect. Mr. Chu In Sup gives full time as editor of this magazine. At the close of 1930 there were 1,500 paid yearly subscriptions and an average of 500 monthly sales of single copies. A further increase of 500 to 1,000 subscriptions is anticipated for 1931.

*S. S. Lessons.* For 1931 the usual Senior and Junior annual books on the International Uniform Series have been issued, and the usual Graded annual books for Beginners, Primary and Junior grades have been placed on sale. A new system is being tested by the C. L. S. this year by which discount is offered for the first time to churches and Sunday Schools ordering at least five copies of the Uniform Series, while a general reduction has been effected in the prices of the Group Graded Lessons.

*Teacher Training.* The teacher training courses have been well maintained and 192 diplomas have been awarded during the past year. This series of studies will now take the form of a correspondence course.

*Bible Correspondence Course.* The Course founded by Dr. Swallen was taken over by the Sunday School Association with 3,000 subscribers last January, and 700 more have been added during the year. Ninety-three students have graduated during the last six months, making 741 since the founding of the Course. Another section of correspondence is connected with Scripture Memorization for which 229 Bibles and New Testaments were awarded during the year to children taking this course.

*Weekday Bible Schools.* This is a new form of evangelization that is being advanced by the Australian Presbyterian Mission. They have had 1,144 pupils in these schools this year. Many attended but one day a week, and most of them from non-Christian homes. Other

missions are watching the progress of this new venture with great interest.

*K. S. S. A. Offices.* Another important feature of the year's advance has been the decision arrived at to buy three-fourths of a storey of the new Christian Literature Society building now in progress of erection. When that is accomplished all the denominational agencies will be joined with the Association in one center, and this will make for greater harmony and efficiency.

*Statistics.* There are now 254,000 pupils in the Sunday Schools of Korea. This represents a gain of 131,130 in the last eight years or more than 100%. There are 25,855 teachers in these schools which is again about 100% increase in eight years. The fact of 254,000 being in the Sunday Schools indicates that practically all of the Christians in the country are attending. Hereafter further gains must come from the non-Christian section of the population. For this reason the Association is stressing the D. V. B. S. and Weekday Bible Schools as well as the Extension Sunday Schools, the latter being especially for the children of non-Christian homes.

*Y. P. S. C. E.* Though entirely a separate institution from the Korea Sunday School Association this seems to be a good opportunity to say a little about the work of the Young People's Society of Christian Endeavor in Korea. There are now 600 Christian Endeavor Societies with a membership of about 15,000. In general the rules and program of the parent Society are maintained, though a few changes have been made so that the organization shall fit more perfectly into the work of the Korean Church. A distinctive feature of the Society is that it is an indigenous youth institution. With few exceptions all members are under thirty-five years of age. Regular prayer meetings are held, though in some places only once a month, and in many places the young people have full charge of the evening service of the church once each month. Preaching bands and night schools are special features of many of the local Societies, and the members find great pleasure in the conducting of Extension Sunday Schools. A monthly magazine, "Chin Saing," has just completed its fifth year of issue.



# Essays in English

By Students of Ewha Haktang, Seoul

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## Horn Trousers

**W**HAT ARE "Horn Trousers"? Who wears them now, man or woman?

In the beginning of the nineteenth century the western ladies wore that kind of skirt, but it gradually changed to the western men and then it came to Japan and Korea. Now it is one of the greatest fashions for Korean men of vanity. They often go to see the styles and facial expressions of the actors. They soon imitate them and wear their hair like a woman's and their caps unstraightly and long horn trousers. They walk crooked on Chongno with canes in their hands. When they meet friends they say, "How do you do?" and shake hands, but many debtors follow after them. They want to be real gentlemen but they can not be.

They like the horn trousers but on a rainy day the horn trousers get in the mud and under their shoes. Sometimes they fall because the long wide trousers trip them. Modern girls' skirts are short; therefore they can walk freely and quickly but the modern boy can not, which indicates that women have progressed rapidly but the men have gone back.

Do not think that you are a real gentleman while horn trousers are killing you. You must take off the horn trousers and give up luxurious things, and give something to the poor.

NOTE. The word "horn" refers to the shape and not the material—trumpet shaped. Ed.

## Let Us Go to the Farm Villages

Do you know why I am going to write about this problem? I am sure you guessed my object when you read my title. I spent all my summer in a little village where I was born

and I tried to make my life that of a farmer. From then I really understood the village life. One day when the beautiful twilight covered all the world silently, I sat down on the river-side and thought and thought of this problem within hearing of a poor child's weeping.

I suppose that the city men cannot imagine how life is in the village. Really I know the city seems very rich and peaceful but it is just the outside view. I know certainly it is full of agony and vices. But even so I am sure a man who has much money would not want to live in a farm village because many recreations, theatres, coffee houses, hotels, concerts, comfortable buildings, good and beautiful clothes are all in the city. All this enjoyment tempts the rich man.

Surely the city man does not think of the poor farmer's efforts, but he eats the best grain and wears silk clothes with a comfortable mind. He only desires his individual happiness and enjoyment. But early in the morning the farmers go to the field and work very hard under the hot sun. They eat very poorly and dress like beggars. They know no hygiene or any other science. Of course they can not read newspapers or the magazines. I am very much ashamed to say that they cannot read the native characters. I know well fifty-five houses in our village but only five houses send their sons to the school. How difficult a condition it is! Indeed the farm village needs much the efforts of educated men, but the gentlemen and ladies want to live in the city. How thoughtless their desire!

Now I want to tell about two kinds of Korean students' work. One of them is to wake the sleepy city minds and give them some new ideas and good methods of helping. The most important other one is to go to the



villages of our ignorant nation. Frequently I have seen one who speaks well with the mouth but he does not show practical works which have an effect on the village. We should work more practically than only to talk. Once more I want to say, "Let us go to the

village for our work." Please don't forget the poor farmers; remember the ignorant of the nation. Especially I hope that Ewha students will make great efforts for our farm folk. Dear Ewha, let us go to the villages to teach.

## White Dragon Goes Eel Trapping

A Story of the Beginning of a Korean Boy's Education

F. S. MILLER

"SOMETHING has killed one of Blackie's pups, White Dragon; take it out and bury it," the boy's mother suggested.

"Good, now I can go eel fishing." So he found a wornout straw bag of the loosely-woven kind, put some pine branches and straw into it and inserted the dead puppy into the midst of them. He carried this to a deep, blue pool under the bridge, put in some stones to weigh down the bag, tied a straw rope to it, and dropped it into the water. Finally he tied the rope-end to the piling.

The next morning he drew the bag slowly and quietly ashore and ran up the bank with it. On opening it and emptying out the contents, five eels squirmed and twisted so in all directions that the boy had a time collecting them; in fact, one of the slippery creatures did escape through his fingers and reach the water in safety. After stringing the eels, he dropped the bag into the water again, to be examined at noon.

As he went home with his string he met a man following a little gray donkey loaded like a market merchant's beast. The man had a handful of small, paperbacked books and some leaflets. As he passed White Dragon he handed him one of the leaflets.

"What's this?" asked the boy. "It's the Korean syllabary for people who want to learn to read. Do you know how to read?" "No, not yet." "Don't you want to learn how? Look how easy it is. Sixteen lines of simple syllables, only two sounds each in these first ones. Start here at the upper right-hand

corner and read down, 'Ka kya, ko kyo, ku kyu, ku, ki ka.' Then the next line, 'an nya, no nyo, nu nyu, nu, ni, na,' and so down the whole syllabary. Get someone to tell you how to pronounce them and you can learn to read in two weeks. Then here on the back are some easy sentences to practise on. They also teach you about the Jesus doctrine. You may take the leaflet without charge if you will promise to study it."

"I'll gladly promise; I've been wanting a syllabary for a long time. What are those books?" "They are called 'Blessed Words,' because they tell how God sent his Son to save us from sin. They cost one cent apiece. Will you not buy a set of four, all a little different?" "I have no money," the boy replied. Just then the donkey gave the colporteur time to think out a plan, for, becoming impatient at delay in arriving at the inn where a feed of barley would be ready for him, the donkey reached back and took the colporteur by the sleeve and gave him a significant jerk up the road.

"But you have eels," the colporteur persisted, for he wanted this bright country boy to read the Gospels. "Give me that small one for my dinner and I'll give you a set in exchange." Colporteurs frequently take eggs and grain in exchange for books when country people have no ready cash. White Dragon, promptly assenting, thrust the four Gospels and leaflet into the pocket of his pink muslin vest—worn outside his coat, for what is the use of having a pink vest if no one can see it? The colpor-



ture tied the eel to the donkey's saddle, while that injured animal reached around and gave his master a hard jerk toward the inn.

"That's pretty good business," White Dragon said to himself as he started homeward, "three eels, four books and a clearly-printed syllabary, all for one dead puppy."

That evening he sat on the matting beside his mother while she sewed, and asked her to teach him the syllabary. As she gave him each line he sang it out in a high key, rocking back and forth as he had heard and seen the boys in the Confucian school do, "ka kya, ko kyo, etc."

"You are having a far easier time than I did learning to read," his mother said. "When my father heard me going over the syllabary he came in, snatched it out of my hand and tore it up, saying, 'Do you want to become a dancing girl, learning to read?' He thought reading was of no value to any woman who did not want to use it in learning drinking songs or reading impure stories to equally impure men. And truly in those days there were no decent books and papers for us women to read, till these Jesus people came and started printing all kinds of helpful books and papers like those you brought home."

It was not more than two weeks before White Dragon could add any of the letters to the foot of the two-letter syllables and make words of them. After reading the simple sentences on the back of the leaflet, giving a plain outline of the "Jesus Doctrine," with his mother's help he began reading the Gospels out loud to her while she sewed and his father wove straw sandals for the next farming season.

Every once in a while the boy would look up and say, "Wasn't that man Jesus a true yangban (gentleman)!" By true he meant in contrast to the usually proud, selfish yangbans who oppressed the farmers in their neighborhood, often "borrowing" grain that they never intended to return. White Dragon used to

look up to them and wish he could go to the Confucian school, become an official and live as they did. But as he read the Gospels a new idea came to him, to live, work and teach like Jesus did, "going about doing good." "Mother, why do not you and father and I go to church like Great Mountain and his parents? Then we, too, could become disciples of Jesus."

One evening, as he read John's blessed words, of how God loved the world, his father asked him to read those lines again. "Eternal life, that's what I've been wanting ever since mother died. Everlasting life, how do you get it?" Again the boy read, "That whosoever believeth on him should not perish but have everlasting life."

"Listen, father; Great Mountain says you win it by confessing your sins to God and believing that he sent his Son to die for us and take away our sins. Then God makes new men of us and enables us to know and do his will by putting his Spirit into us."

"That is simple compared with what the Buddhist priests and Confucian scholars teach us. Let us try it out," the father suggested to the mother. The next Sabbath, dressed in clean white muslin, they entered the little thatch-roofed church, into which the Christians had altered an ordinary village house, not with American funds but with their own small collections, a peck of barley here, a chicken or five days' labor there.

Seated on the matting they listened to the service, after which the leader and others welcomed them, explained the Way of Salvation and invited them back. Gradually the truth took firmer hold on them, changing life, character and home itself. The neighbors noted the change, some mockingly, but all, deep down in their hearts, approvingly. Even the woman, who used to sell White Dragon's father his beer, and the village chief, agreed that "if we were all like that family our poor country would become a prosperous nation."



# Lungchingsun Station

## (Mission of the United Church of Canada)

*Members at present on the field*

Rev. and Mrs. A. R. Ross,  
Miss H. J. Macmillan,

Dr. and Mrs. D. Black,

Miss E. Palethorpe,  
Mr. and Mrs. G. Bruce

*Location.* Lungchingsun is the most northerly of our five Stations and its territory is that of the East Manchuria Presbytery of the Presbyterian Church of Korea, including four counties of the province of Kirin (otherwise known as Kando). It consists of the section of Chinese territory lying in the angle between Russia and Korea. The town of Lungchingsun is about 150 miles due west of Vladivostock. The population of the district is about half a million of whom some 350,000 are Koreans who have migrated from Korea. The land is quite mountainous but abounds in wide valleys with soil of splendid fertility.

*History.* This station was opened in 1913 by Rev. A. H. and Mrs. Barker, who were joined in the autumn of that year by Rev. S. J. and Mrs. Proctor and Miss E. Smith, newly arrived from Canada. In 1914 Mr. and Mrs. Proctor were moved to Hamheung and Dr. Foote and Miss E. Cruikshank (Mrs. Hilton) joined the station. At that time it required an arduous trip of two days by cart over rough mountain roads to reach the station from Hoi-ryong. Now we are served by a light railway which, if not very speedy and not always dependable, is far better than carts.

*Branches of Work.* In addition to the regular evangelistic work which is carried on in close cooperation with the Korean Church, the Mission has established the Eun Jin Academy for boys, Myung Sin School with Lower and High School departments for girls and St. Andrew's Hospital. To carry on this work the present staff of the station consists of three married men—an evangelist, an educationalist and a doctor—and three single ladies—an evangelistic worker, an educationalist and a nurse. The wives also have always taken a large part in the various activities of

the station.

*Some Statistics for the East Manchuria Presbytery are :—*

Ordained Missionaries .. .. .	1
Ordained Korean Pastors .. .. .	10
Unordained Workers .. .. .	32
Churches .. .. .	102
Korean Communicants .. .. .	2,295
Korean Adherents .. .. .	4,866

*The Membership* of the Korean Church in Kando is made up of men from all over Korea. The spirit of the pioneer is quite evident in many instances where with true energy the Christians have not only grappled with the difficulties of farm life in a new country but have striven to put God's name foremost. One is surprised to find small villages with a great big church erected to the glory of God. But the pioneer conditions also make our Christians susceptible to temptations that come to them through the freer life of this more open and newer country and from the breaking of old ties, and some have lost their faith. While preaching to men on a pass some years ago Mr. Ross learned that one of the listeners had been a leader in a church in the Sungjin territory and had fallen away through drink. A spirit of lawlessness occasionally creeps into a church hindering the spirit of order and loving co-operation which is so much needed in this district.

The most favorable time for work is the winter, for then the farmers have leisure; but winter temperatures here are very like those of the Canadian prairies. Of late Communism has greatly occupied the minds of Christians and non-Christians alike bringing fear of loss of property or life to all who oppose its propaganda. Being in opposition to God, law and order, it brings persecution to the Church but



will also act as a refining fire.

The Koreans here are pioneers. The large majority brought nothing with them when they immigrated, the struggle for existence is sharp and the crippling effects of poverty are apparent on every hand. For some years now the prevalence of bandits in certain sections has rendered property insecure and made travelling about difficult. On top of all this now comes the reign of terror carried on by Communist bands and it is small wonder that many are discouraged and can see no hope for the future. Surely the least we can do for these sorely pressed and terrified fellow Christians is to bear them up in prayer that their faith may not fail, that they may not yield to the pressure brought to bear on them, and that they be comforted in the midst of affliction and made strong to stand for the right.

Encouragements are not lacking. A Sunday School Institute has just closed in Lungchingsun to which many volunteer workers, especially young people, came from all parts of the field. The leaders were excellently prepared and the interest sustained throughout the week. At every one of the public evening meetings the largest church in the city was crowded out with attendances in the neighborhood of 1,000. We should all recall God's own message—"Is anything too hard for Jehovah?"

*Work with Women.* The work for women in this field has always suffered from lack of workers and therefore, from the first, systematic itineration and class work have been impossible. Since only a small proportion of the hundred and odd churches could possibly be visited each year by women itinerators a policy has been followed of visiting only on the invitation of the session or the worker in charge of the group.

Partly because of the impossibility of holding classes in each group each year, district classes have been developed in which a number of churches unite and hold a week's class annually in each church in rotation. The local arrangements are all made by the sessions of

the churches concerned and usually sixty to eighty women gather. They are all entertained for the week by the members of the church in which the class is held. These classes are greatly anticipated from year to year and seem well worth while.

While the missionary does little in the way of supervisory visiting, every church in the field is under the care of a Biblewoman who visits the dozen or less groups in her district systematically and reports monthly. They also spend a proportion of their time in work among the non-Christians of their districts. The salaries of these women are met in part by the Women's Societies of the churches they serve, and in part by the Canadian W. M. S.

*Myung Sin Girls' School.* This school was opened in 1913, with thirteen girls of primary grade in attendance, in a tiny Korean house rented for the purpose. In 1914 a site was purchased and a building erected. In 1920 High School work was added and a small building on the adjoining lot purchased. Korean subscriptions made possible the erection of a four-room building for the use of the high school classes in 1924, bringing the total number of class-rooms up to ten, six for the primary and four for the high school departments. The largest room of the ten, however, is only sixteen feet square and neither site nor buildings permit of any further enlargement, so that the School, with less than two hundred pupils enrolled, has reached the limit of its expansion until the long talked of new building becomes a reality.

The difficulties are many, for the plant is largely a series of makeshifts designed to provide temporary accommodation until sufficient funds might be secured for proper buildings. Rooms are ill-lighted, ill-heated, unventilated and unsanitary, to a degree which would seem entirely unbearable were it not for the hope that relief is at hand. The fact that the school is not officially recognised by the government leads, of course, to the loss of many fine students but is not without advantages as it allows greater freedom in the selection of teach-

## LUNGCHINGSUN STATION

ers and general administration. We hope that it may be possible to work out a plan of affiliation with our Hamheung School by which our students may reap the benefits which it enjoys as a registered school.

*Eun Jin Boys' Academy.* While our early workers on the Station arduously carried the Gospel Message to the Koreans in the district, they were not unmindful of the educational needs of youth. An excellent site was bought in 1918, and in the winter of 1920, while the building was being planned, school was begun in the Bible Institute Building. The course as prescribed for schools in Korea was adopted with the addition of instruction in Chinese and a carefully planned course in Bible Study.

The growth of the school was rapid. The founder, the late Rev. W. R. Foote, D. D., was ably succeeded in 1921 by Rev. A. H. Barker who, in turn, was followed by Rev. Wm. Scott. During his term from 1922 to 1926 the school reached its maximum enrollment. Hard times, accompanied by general unrest, led to a sudden, marked decline in attendance and it fell to the lot of Rev. E. J. O. Fraser to guide the school during the trying years from 1926 to 1929. The present principal assumed charge in the fall of 1929 and has been privileged to enjoy the fruits of a revived interest in education and its accompanying increased enrollment.

Last year Agriculture was added to the curriculum for the third and fourth year boys. Each boy had a garden and the results were most gratifying. A hive of bees was bought and plans are being made for the development of other such lines of agriculture.

A report of Eun Jin Academy would be incomplete without reference to the excellent work of the teachers. Not only are they well qualified for their subjects but each is a strong Christian taking an active part in Church and Sunday school work.

*St. Andrew's Hospital.* Medical work was opened in Lungchingsun by Dr. S. H. Martin who arrived in 1916 and erected a small clinic building the same year. He labored with un-

stinted energy until his transfer to Severance Hospital in 1927 and left behind a host of devoted friends and the present hospital building which has 26 beds and very good equipment. Dr. T. H. Williams of our West China Mission gave a year of much-valued help while he was a refugee from his own field and we still feel the stimulus of his organizing ability. This is the only department in which our work touches the Chinese. They make up rather more than a quarter of our patients.

A special endeavor has always been made to keep the nursing service of the hospital on a high level and much credit for the attainments in this regard during recent years is due to Miss Armstrong. We believe this has an important influence in disseminating the principles of hygiene and it certainly contributes greatly to the recovery of the patients. Last year we had 8,411 outpatients and 384 inpatients.

The Korean staff are all Christians and we have enjoyed a very fine record of harmony and willingness in all departments of the work. The evangelistic work is carried on by a Bible Woman and an Evangelist with the hearty co-operation of the whole staff. The patients are extremely responsive and it is our privilege to frequently meet members in the various churches who came to know the Saviour in our wards.

*Bible Institutes.* Each year Bible Institutes are held on the Station for men and women respectively, the former usually in January and the latter in February. The annual attendance is in the neighborhood of sixty at each. These men and women come from all parts of the field—in the case of the men from both Lungchingsun and Hoiryung fields—to spend a whole month in the study of the Bible. The course of study is progressive over a period of five years and graduates are given diplomas on completion of the full course. The teaching is done by missionaries, local pastors, senior Biblewomen and others. The students meet all their own personal expenses.

There Institutes are great source of strength



to the Church both in building up an intelligent body of lay leadership within it and in better equipping the unordained church workers such as the evangelist, colporteurs and Biblewomen.

The Station is equipped with a building for this work, containing an auditorium which

can be divided into classrooms and a certain amount of dormitory accommodation. Unfortunately the building was severely damaged by fire recently but repairs were pushed to have it ready for the Men's Bible Institute which opened in January.—From "*Korean Echoes*," January, 1931.

## Why Charity Work in our Hospitals?

DEAR EDITOR:—

Why do you ask such a question? Can it be you really have any doubts on the reasonableness of such work or are you just jollying me a bit, and provoking me to defend the course of Severance Hospital in having run into debt in trying to follow out its policy of many years to help all the sick who come to it for treatment, even though they are too poor to pay for the service? Well, there may be some who doubt the responsibility of Severance for taking care of any sick people who cannot pay for what they get, and I am sure there are many who think we should confine our free work to a much smaller proportion of free patients than we have hitherto accepted, so I will try to answer briefly both types of objectors.

There are very few Christians, I think, who will insist on the view that we have no responsibility for the sick who cannot pay for what they get. Even in very early times the Jewish religion demanded of its adherents that they care for the needy. I quote a few passages from the Old Testament:—

Lev. 19:9-10 "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of the field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard; *thou shalt leave them for the poor* and for the sojourner."

Deut. 15:7-8, 10 "If there be with thee a poor man, one of thy brethren, within any of thy gates in thy land which Jehovah thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy poor brother;

but thou shalt surely open thy hand unto him. Thou shalt surely give to him and thy heart shall not be grieved when thou givest unto him; because that for this thing Jehovah thy God will bless thee in all thy work and in all that thou puttest thy hand unto."

Ps. 41:1 "Blessed is he that considereth the poor."

Ps. 82:3-4 "Judge the poor and fatherless; do justice to the afflicted and destitute."

Prov. 14:21, 31 "He that despiseth his neighbour sinneth; but he that hath pity on the poor, happy is he."

"He that oppresseth the poor reproacheth his Maker; but he that hath mercy on the needy honoreth him."

Prov. 21:13 "Whoso stoppeth his ears at the cry of the poor, he also shall cry but shall not be heard."

Then how insistent was Christ that his followers should be merciful and loving to the poor and especially to those who are both poor and sick!

Matt. 11:2-6 "Now when John heard in the prison the works of the Christ, he sent by his disciples and said unto him, Art thou he that cometh or look we for another? And Jesus answered and said unto them, God tell John the things which ye hear and see: the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, and the dead are raised up and the poor have good tidings preached to them. And blessed is he whosoever shall find no occasion of stumbling in me."

## WHY CHARITY WORK IN OUR HOSPITALS?

Matt. 25:36 "I was naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me."

Mark 1:32-34 "And at even, when the sun did set, they brought unto him all that were sick and them that were possessed with demons. And all the city was gathered together at the door. And he healed many that were sick with divers diseases and cast out many demons."

Luke 14:12-14 "And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends nor thy brethren nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind; and thou shalt be blessed because they have not wherewith to recompense thee; for thou shalt be recompensed in the resurrection of the just."

I think that a mere reading of these passages will dispose of any idea that Christian people and especially Christian physicians and Christian hospitals can evade responsibility for the free care of at least some of the sick poor in their immediate neighbourhood, because they show that it has been one of the most ancient of all the obligations pertaining to real religion that mercy shall temper all our moods and direct all our actions. Without doubt a certain amount of responsibility for the sick poor must be admitted by all who claim to follow the teachings of God, and especially by all who accept Christ's way of life as theirs and profess to have the mind of Christ.

In regard to the degree of responsibility that Christians have as individuals and as groups there is greater room for difference of opinion. It is self-evident that individual Christians must limit their benevolences to their ability to provide for their family needs in addition to what they feel inclined to give to others. But it is practically certain that most people stop giving long before they reach that limit. I have known only a few people

who made a point of giving away all of their income not needed for the real comfort of their families and the proper financing of their business.

When, however, we come to consider just what restrictions a Christian hospital like Severance should put on its benevolences it is not so easy to define its responsibility. Certainly, it cannot give beyond its ability to maintain itself as an efficient, going concern in view of the varied functions it has to perform, and taking into consideration its own earning power and the income contributed by its supporters. This is the point at which it has now arrived so that we are compelled by the limitation of our combined income from earnings and gifts to reduce our service in one direction or more until the improvement of economic conditions enables us to earn more, or additional contributions are made by good friends here and in America.

The question immediately arises as to the field of service that should be first limited. I recently sent out a small leaflet setting forth our aims and our embarrassed condition and I quote here as to our aims.

"The Severance Union Medical College is rapidly becoming what its promoters hoped it would be:—

1. A hospital for the sick poor in Korea who can get no help elsewhere—too sick to be cured under less skillful cure and too poor to be admitted into hospitals not controlled by the spirit of Christ.

2. A medical school and nurses' training school where Korean young men and women of intelligence and Christian consecration can be prepared to carry on the work at the same high grade as it attained under missionary doctors and nurses.

3. A center of public health activities which will do much to educate the people in the principles of hygiene, so as to abolish the practices that are detrimental to health and normal living and to bring about improvements in family life, which will give the babies a chance to live and thrive."



Our efforts to carry out all of these purposes did not result in our expenditures going beyond our income until October, 1929, when our earnings began to diminish. At that time rather suddenly our paying patients began to decrease in numbers, those who had paid rather liberally paid less and the number of those asking for free treatment increased. At first we believed this to be a temporary condition, for we had had such occurrences before, but it continued until we now realize that we must cut down our expenses until the economic depression is lifted, so that our receipts may return to their former level or our income is otherwise augmented.

The leaflet makes an appeal which we hope may help us to remove the deficit already incurred and also to carry our full share of the healing of the poor sick whose number has so greatly increased. The appeal of the pamphlet is as follows:—

"The budget of income and expenditures, excluding salaries of missionaries, amounts to \$ 125,000 per year but, because untoward economic conditions are producing a much larger number of very poor patients who can pay nothing for their care, the last fiscal year ended with a deficit of \$ 5,000 and the present year already shows a probably deficit of from \$ 12,000 to \$ 15,000. We can save this by cutting out enough free cases to eliminate 13,500 days of free treatments which would mean the turning away of about 675 patients. But such a course would bring this Christian mission hospital down to the level of other hospitals, which do not profess to be controlled by that sympathy for the unfortunate that we are supposed to manifest. What shall we do ?

"If we can get additional annual contributions amounting to \$ 15,000 per year, or about \$ 40 per day, we can get along without cutting down free work below its present level. Can we find 365 people who will give us \$ 40 each so that we can avoid the deficit that is already piling up this year and another 100 to contribute \$ 50 each towards covering the deficit of the past year ? Will you be one of the good

friends of these unfortunate poor by sending one unit or more to Rev. George F. Sutherland, Treasurer, 150 Fifth Ave., New York ? We are not pleading for the poor who are well but for those who are both poor and sick.

"We wish we could say to them as Jesus did, 'Rise, take up your bed and walk' but the only method we know of helping them takes money, 75 cents per day for every day that one of them occupies a bed. Allowing an average of 20 days' treatment for each case we can treat one such patient for \$ 15. If you cannot give more perhaps you can provide the cost of one patient—\$ 15."

But what shall we cut out ? For two months a committee appointed by the Board of Managers has been working on the problem of where reduction in expenditures can be wisely made, while the administrative council is meeting for two hours daily on the same problem. We have to curtail expenses by at least ¥ 2,000 or ¥ 2,500 per month in order to run on our present income.

It is evident, therefore, that the question of restricting the service we have been rendering to the sick poor is pressing hard for an answer. Can we avoid cutting this part of our work down by limiting the amount we have been spending on our other aims ? Apparently not, but we shall suffer acutely every time we refuse help to the stricken ones, who could be saved from death or invalidism, had we but the comparatively small amount of money required. I close with the narration of but one of the many incidents that daily rend our hearts :

"A leper woman laid herself down at our door. We have no facilities for caring for lepers, and patients coming to the dispensary had to step over her to get in, and some were frightened away at the sight of her. On examination she was found to be suffering with acute pneumonia and if uncared for would speedily die where she lay. What could we do ? What would you do ? Well, we took her in, of course, and put her in a private room—being a leper she couldn't be put in a

## STATION BREVITIES

room with others, and even if she could there was no bed. Her pneumonia was cured and some friends have collected enough money to send her for a year to the leprosarium at Fusan, 300 miles away. Surely this was an exceptional case, you say, but not at all. When the word got out that we had taken in one leper we soon found numbers of them coming and all in distressful conditions. We appealed to the government but were told nothing could be done for them. Of course,

lepers are rare, compared to other cases which come to us, but those others are in just as serious need of immediate attention and we cannot refuse to take them in—money or no money."

And now, dear Editor, have I answered your question convincingly and if so will you bring the great influence of your magazine to bear on its readers so that they will come to our aid in a magnanimous way? Many thanks.

O. R. AVISON.

## Station Brevities

### Syenchun

We are deep in plans for enlarging the usefulness of our girls' school by expanding "laterally", since we can't grow vertically for lack of funds enough to secure an extension of our charter. We are adding special classes in Home Economics and if we can get a night school permit we hope to give all sorts of special work for those who cannot go elsewhere.

### Chemulpo

#### *The Devil Goes Poor*

Day after day a young Korean woman came to the altar at Chemulpo. She prayed with such agony of spirit that some thought her to be demon-possessed. One evening she brought a little package to the meeting and revealed the cause of her anguish. Though a professing Christian she had never entirely given up her old pagan superstitions. Fear of offending evil spirits so gripped her heart that for months she had been saving money for devil worship. The struggle of her heart was the age-old battle waged against the Spirit of God by the forces of hell for the possession of a human soul. That night Christ conquered as she definitely renounced her faith in the old religion and gave us her two dollars devil money.

Demon possession seems to be a very common thing in Korea. The first two nights of the meetings we noticed a woman in great agony. We were told she was possessed by demons, but during the meetings she was wonderfully delivered. She was very poor but had been saving her pennies to give to the demons and had gathered together four dollars. The last day of the services she brought the money to one of the mis-

sionaries and asked her to dispose of it for the Lord's work. God is revealing His mighty power in these heathen lands.

### *Social Service Conference*

The first Social Service Conference to be held in Korea was called to order in the Municipal Building. On November 7 and 8, Japanese, Koreans and a few foreign delegates from all over were invited to meet to consider:

1. Program for Social Service.
2. How to get hold of the young people.

Most of the time was spent on the last point. There seemed to be a unanimous opinion, first that we had not succeeded, and that it could not be done without religion, not necessarily Christianity. It was interesting to note that the only speakers to be clapped were the ones who gave a distinct Christian note.

### *Temperance*

The need of greater restrictions was emphasized. At the close, a resolution was presented urging a law forbidding selling liquor to minors. Such interest was shown that it was difficult to close the conference. Viscount Saito, Count Kodama and others were present, and promised to have another conference at an early date.

Bishop Nicholson, President of the Anti-Saloon League, of U. S. A., spoke at the Town Hall, November 29, to a large crowd. Though even standing room was taken, the audience was very orderly. He gave a history of the growth of the Temperance movement, in America, from the beginning to the present.



# Christmas in Korean Fashion

MARGARET BILLINGSLEY

**C**HRISTMAS IS probably observed by more different countries and peoples than any other holiday in the year. Wherever missionaries have gone, and wherever the name of Christ has been proclaimed, this day of days is observed, not only by Christians but also by those who do not call upon the name of Christ. In Korea, as in America, it is a festive time for all. Without a knowledge of Christ and His love gifts are exchanged and entertainments are given, and the non-Christian schools, following the example set by the mission schools, declare a Christmas vacation.

In the larger cities of Korea the merchants and business houses take advantage of this festivity and, gay in their holiday attire, with beautiful display they attract crowds and do a big business. Each year we see more and more of western ideas for Christmas advertising and decorating being used in the Orient. In the shopping districts, with a Christmas tree and a Santa Claus found in nearly every store, with tinsel and wreaths hanging in the windows, one could easily imagine himself in an American department store. But let us leave the commercial side of Christmas and see how the churches and mission institutions celebrate this season.

Early in the autumn, when the first leaves begin to fall and the winds tell us that winter is coming, our thoughts turn toward the close of the year and we wonder how we can most worthily commemorate the birth of our Lord Jesus Christ. In the schools, churches, hospitals, etc., the teachers and leaders begin to look for Christmas materials, songs, plays and stories. Many of these have first to be translated into the Korean language, mimeographed copies are made, and then come the long hours of practice and preparation. Even these days of getting ready are happy ones, because the students experience that spirit of joy and happiness which is peculiar to Christmas.

A week or more before this happy holiday the programs and entertainments begin, and in the city, where there are many schools and churches, one might attend one or more Christmas entertainments daily for two weeks. That is, one might attend if he were able to push in through the crowds which throng to these gatherings. Even though a church has a very small regular attendance, hundreds of people gather when a Christmas program is given, filling the building. Some churches have found it necessary to give out tickets beforehand, so that only a given number may attend, thus doing away with the confusion which is always present when such numbers try to get in where there is not even standing room. I heard of one church this Christmas where even though entrance tickets had been issued to the church people, so many not holding tickets came that the program could not be held. Even the entertainers could not enter and the program was called off. In another church some over-curious folks, in their desire to get in, broke the closed door from its hinges. These people have no malicious intention but merely came out of curiosity and with a desire to be entertained.

Let me give you the interpretation which one of our pastors put upon these programs. One evening he decided to visit a church in another section of Seoul and join them in their observance of Christmas. When he reached the church he found a multitude filling both the church building and the churchyard so that he could not even enter the gates. As he turned and walked away the following story came to him:—

"There was a great King who was dearly beloved by all of his subjects. As this King's birthday was in the near future all the people of his kingdom decided to show their love by celebrating it publicly. In order to have a fitting celebration they appointed various com-

## CHRISTMAS IN KOREAN FASHION

mittees to work out the plans for this great occasion. When the day arrived the people gathered at the palace where they were to honor their King by having an entertainment planned by the committee and for which they had been preparing for many weeks. The King's throne being the most suitable place for a stage to be erected his subjects asked him to sit down in the audience so that he might better see and appreciate the program. This the King graciously agreed to and the performers proceeded with the plays, songs, and stories.

"Soon the people became so engrossed in their own entertainment, and were having such an enjoyable time, that they forgot all about their King. Becoming restless he arose from his seat and wandered outdoors. There he found the unfortunate people of the land trying to get in but the doorkeepers kept them back. Some were crippled, some were blind, and many were cold and hungry. Having pity upon them the King took off his royal robes and put them about their poor suffering bodies that they might be protected from the cold. To one without shoes he gave his own shoes; then when he turned to go back into the room of entertainment the doorkeepers refused him entrance, saying, "Who are you that you should come here?" No longer wearing his royal robes he was not recognized and failed to gain admission; he was left out in the cold while those inside were making merry in celebration of his own birthday."

This pastor fears that in our Christmas programs we are apt to merely entertain ourselves, forgetting the One whose birthday we celebrate, and forgetting to care for the under privileged of the land. This is something for us all to think about, but even so I believe that those who were on the inside received a real spiritual blessing. The plays such as "The Prodigal Son", "The Good Samaritan", "Lazarus and the Rich Man", (these were some of the favorites in churches and schools this year) are portrayed so vividly that the hearer's heart cannot help but be touched and led

to enter into the real spirit of Christmas.

Now let us look at another side of Christmas observance. It is a time when there is a peculiar feeling of joy abroad and people's hearts are strangely warmed towards each other. With this feeling of love for all mankind there naturally comes an impulse to share and to give. One's thoughts turn to the sick, the aged, the crippled and to those who lack in material comforts. With the spirit of Christ in their hearts many a group in Korea did share with their less fortunate brothers even though they themselves did not have much to give.

A group of kindergarten children in Songdo hearing of an orphanage in Seoul where little motherless boys and girls lived, wanted to do something to help them, so several weeks before Christmas they began earning a few pennies by helping their mothers with the work at home. When Christmas arrived they had quite a nice sum to send to the little ones in the orphanage.

Many of the mission schools observed a "White Christmas," making their gifts in money or rice so that the hungry might be fed. It was a beautiful sight to see the students march into the chapel, each carrying a bag of rice to lay upon the altar. They were bringing joy to the heart of the One whose birthday they celebrated.

The second year nurses at Severance Hospital felt the real spirit of Christmas and wished to express their sympathy for the needy, but they had no money to give. After talking and praying about it they decided to make handkerchiefs and sell them, using the money thus earned to care for some of the homeless. The girls themselves visited the districts of the city where people were living in dugouts. Here they found the maimed, the crippled, the blind, and the starving. With their small earnings they could not care for them all, but they gave identification tickets to those in most need and told them to come to the nurses' home on Christmas morning. It would have given you a mingled feeling of joy and



sadness if you could have seen that long line of pitiful people, with pails on their arms, going up the hill to the nurses' home to receive their share of rice. Again Christ was being glorified.

I might go on describing similar instances of this loving, sharing spirit, but I can tell you of only one more. The girls in one of the Bible schools, girls who are training to go out to do definite Christian work, in their enthusiasm to give relief decided to go without breakfast one morning each week during the fall months and used the money thus saved to give

rice to the hungry. This they did and they not only gave material food but with it gave the message of Christ's love.

Thus we see that in Korea, as in the home lands, there are some brave souls who are not bound down by convention, but to them Christmas belongs and they enjoy the special privileges which it brings. They have the spirit of joy and love and their observance of the festival is expressive of their love and their desire to live according to the principles of Jesus Christ.

## Notes and Personals

### Northern Presbyterian Mission

#### *Birth*

To Rev. and Mrs. F. E. Hamilton of Pyeng Yang, a daughter, Ruth Lucile, on Jan. 6th.

#### *Retirement from Mission*

Rev. & Mrs. F. S. Miller, of Chungju, will leave Korea on Feb. 15 and are retiring from the Mission after 39 years of service in Korea. Mr. Miller has been a frequent contributor to the pages of the Korea Mission Field.

#### *Resigned from Mission*

Rev. & Mrs. B. N. Adams, formerly of Andong Station.

#### *Left on Furlough*

Miss M. L. Dean of Chungju, in January.

### Northern Methodist Mission

#### *New Arrival*

Miss Salena Raney, to Ewha, Secretarial.

#### *Returned from Furlough*

Miss Esther Laird, to Wonju.

#### *Sick Leave*

Dr. J. D. VanBuskirk, vice-president of Severance Medical College, Seoul, left on Jan. 18 for California. Mrs. VanBuskirk and Mary remain in Seoul.

### Southern Presbyterian Mission

#### *Returned from Furlough*

Rev. & Mrs. B. A. Cumming to Mokpo.

Miss G. Hewson, to Mokpo.

The Rev. F. I. Johnson, D. D. and Mrs. Johnson arrived in Korea on Jan. 10th for a visit. Dr. Johnson is Home Cultivation Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, North. Mrs. Johnson is officially identified with the Board of Foreign Missions, and is also a member of the National Board of Censors of the Moving Picture Industry of the United States of America.

The W. C. T. U. announce that they have a few sets of splendidly colored temperance posters for sale at only 20 sen. There should be a set of these in every school and church in Korea. If you do not already have them write to Miss Yi Ho Duk, W. C. T. U. Office, Social-Evangelistic Center, 194 Insadong, Seoul.

The National Committee of the W. C. T. U. of Korea has been working some months on the preparation of a special temperance paper, of one issue, 10,000 copies. This special educational effort to teach the people the evils of strong drink will soon be ready for distribution. The price is Yen 2.00 per hundred. Order at once from the W. C. T. U. Headquarters.

COTTAGE for Rent at Wonsan Beach, or will exchange for the season for cottage at Sorai Beach. Further information of Mrs. J. W. Hirst, Severance Hospital, Seoul.

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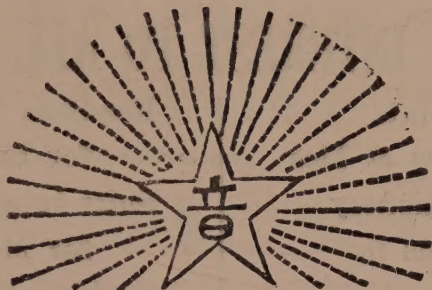
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編輯人 京城府仁寺洞一九四番地  
英國人 美國人 王 瑪 禹 來 庭

印刷所 京城鐵路中央基督教青年會工業部印刷科印行  
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